5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Sivacá

the thigh. The spinning is done with the left hand, the right holding and drawing out the thread, *tsahalna'* (fig. 302-d).

The thread is then arranged for the warp on a form called *kumen* (fig. 302-c). This is a pole 1.40 meters long, notched at intervals on one side, and with a groove in one end joining two unnotched sides. In one of the notches, according to the length of thread desired, is placed a cross stick, *tumin-te,* (equals *kumen-te?*), 45 centimeters long. The thread is laid from one end of this cross stick, through the groove, around to the other end of the cross stick, and so, back and forth, until the required number of woof-strands are prepared. The loops around one half of the cross stick are then transferred to the head-stick of the loom, those around the other to the foot-stick, and the woof is ready. At the head end, the loops are braided for the selvage.

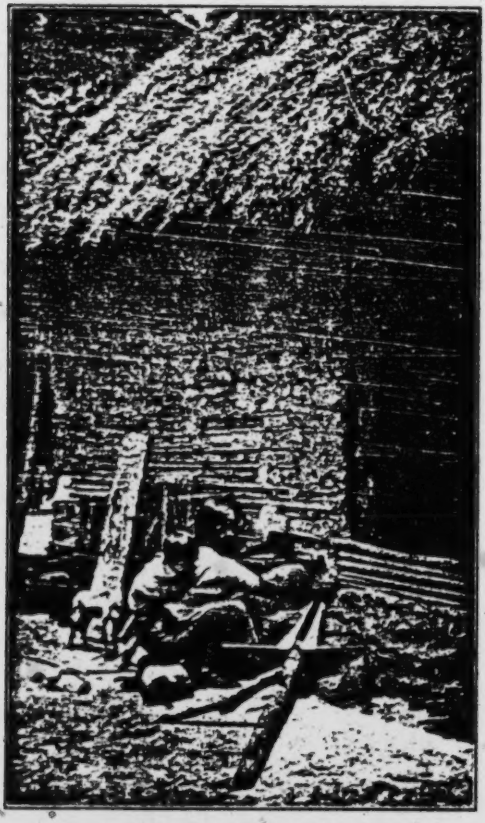

FIG. 301—Sivacá, Chia. Woman Winding Thread.

The loom, *holĕl,** has no rigid frame. The woof is stretched over the head and foot-sticks, *wolol-te.* The head-stick is fastened to a beam in the house or to a branch, usually more than a meter above the ground. Before this the weaver sits, with the foot-stick strapped to her by a broad leather strap, *ku'epat,* thus holding the set-up taut (fig. 303). At a little distance below the head-stick, the woof-strands are crossed, those underneath being carried on top, and held in place

*Holĕl is one of a large class of words ending in *-el, -ĕl,* or *-il,* which are at once verbal nouns and infinitives; e. g. *tal-il,* to come, or the act of coming, corresponding to the Latin *venire* and *veniendo. Hol-ĕl* primarily means to weave, here it is also applied to the loom.

5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Tenango

302 edge (fig. 315). Married women use the same head-dress, but with a smaller disk. Girls not yet marriageable do their hair in a pig-tail.

291 The women's blouse is of the old *huipil* type, a long sack of a garment, hanging to the knees, with the shoulders broad enough to come to the elbow, or else with short sleeves sewn on. The seams, cuffs, and neck are picked out with red stitching. The skirt is dark blue, and comes about half-way between knee and ankle.

323 It is an interesting point, and one which archaeologists should note, that Tenango makes the only decorated pottery in the district and has a monopoly also on the big, three-handled water-jars. The

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854
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Fig. 314—Tenango, Chis. Married Couples.

323 Indians explain that they go in for pottery-making because they need the money to supplement the products of their insufficient fields. We were there during the farming season when no work is done on pottery so we were not able to see the processes of manufacture. However, one of our guides took us to the house of a woman who had some reputation for skill, and all types were brought out for us. Besides the forms described in the last chapter, and the big water-jars (fig. 316), they make a goblet-shaped salt-cellar, *yoc-wal-ats' a'* (*atsam*—"salt"), a *tacta* bowl of

[302]

Fig. 315—Tenango, Chis. Woman's head-dress.

5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Tenejapa

shorts are also usually embroidered in red and yellow. The chief had such a pair, very fine and gaudy, which we asked to see. He took them off to show us, but when we tried to buy them from him he became furiously angry and abusive. Sandals, when worn, are of the ordinary type. Most of the Indians carry a staff of some kind.

The women wear the typical blue skirt, but the blouse, cut like a poncho, is usually tucked inside and heavily embroidered about the neck and shoulders. This work takes a long time, and the finished blouses are valued very highly. When worn outside they nearly cover the skirts, which are just knee length. Red sashes with a yellow stripe from Tapachula, of the kind worn also around Ocosingo, bind the skirts at the waist. Hair is done in two braids with dark red ribbon, or tied up in a knot over the forehead as at Cancuc.

Fig. 89.—Tenejapa, Chis. Indians in the street.

Men and women alike wear cheap, gay-coloured necklaces, usually rosaries.

The Indians move with great freedom through the town and lounge in company with the Ladinos on the broad porch of the Town Hall. The officials are distinguished by silver-headed canes with black tassels. In lieu of a Maestro, they are directly under the Ladino *Presidente Municipal*, and their disputes are tried by the local judge. Their lawsuits have a mediaeval air, carried on publicly with great clamor on the Town Hall porch, and all concerned speaking with the utmost freedom. A breach of promise case was observed in the course of trial. It went on for at least two hours with never less than two Indians, usually women, speaking at once. One could not but admire the patience of the rather bored and indifferent judge.

The cargadores from Cancuc arrived shortly after dark, still lively despite the long day and steep climb. More remarkable still,

7t Nash E-5 (1957-1967) 1970 NV9 Taeltal NV9
Amatenango del Valle

must announce his arrival at the gate so that the mother can cover the child from view. In this period, the mother sleeps with the child apart from her husband.

Infants remain swaddled in wrapped skirt pieces—the woman's sash is not used after the first fifteen days—throughout the first year of life. Their arms are bound to their sides by kerchiefs crossed over the chest and drawn around the back with the ends tucked in; this makes it easier to carry the child on the back, wrapped in a large carrying cloth. Mothers sometimes lay sleeping infants on their bed when they are working in the house, but much of the time they carry them on their backs.

The child is given corn gruel to supplement nursing during his third or fourth month. Weaning may be consciously done after the child reaches the age of one and a half or two years. If the child persists in trying to nurse, the mother may put chile sauce or draw a face on her breasts to discourage him.

Much of the care of children from two to four years of age is done by elder siblings. Both girls and boys of from seven to ten years of age carry younger siblings in a carrying cloth on their backs, even when playing very active games. They pacify the child by holding a flower or twig for him to chew or grasp, and they usually share with him any cookies or scraps of food they are given.

School is commonly considered the most joyful time of a person's life. There the children, especially boys, make friendships which last throughout life. School recess is a time for unrestrained running, shouting, and laughter such as I have rarely seen in the houseyards when children play together.

In teaching their children how to work, parents are expected to inculcate not only competence but also a sense of the value of work, for industry is one of the most esteemed traits in both boys and girls. Small girls do errands for their mothers from the age of about four years. When a woman is occupied with pottery, she rarely disturbs herself to get needed items, but calls upon her children to fetch a pot which is out of reach or to bring water for the painting. She gives these orders in a quiet undertone, and I have never seen any need to prompt or cajole the child into fulfilling the errand. By the age of ten or eleven, girls begin to make small pots like

858 mother's womb, and they compete for survival with other small
854 babies who live close by (one of the two is likely tc die). They
754 are extremely susceptible to the mal de ojo (evil eye)[1] because their souls are tender, and they are, for the same reason, easy victims of witchcraft exercised against their parents. During the first few months of life, they are protected and cared for with innumerable precautions: they are covered up when strangers enter the house, attended at the slightest sign of distress, and
[513] rarely taken out of the sitio. Until another child is born, they sleep with the parents on the same petate (mat) or bed.

855 When a mother is ready to have a new baby, the younger
862 one is given to an elder sister or grandmother with whom it can sleep. The baby is also weaned at this time. The separation of the child from the mother is an open traumatic experience, and parents admit that children get sick and even die as a result of "jealousy." Nevertheless, no direct attempt is made to smooth the emotional disturbances or the developing sibling rivalry in

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[1]The evil eye has been described innumerable times for
826 Middle America. In the Chiapas Highlands it is a sickness caused
[342] by a person with strong or "hot" eyes, who looks at the victim.
[241] Evil eye "carriers" are not necessarily aware of their power, but some individuals are consciously included in this category: pregnant women, menstruating women, and people with glasses or light eyes, or with very deep set eyes. To avoid giving "mal de ojo," the producer has to touch the person who can be a victim. If a menstruating woman distractedly looks at a small baby, she will immediately put her hand on the baby's forehead, to retrieve from him her power, and not make him sick.

The same procedure of touching the person is done if the other person feels that he is unwillingly "envying" the first one, and can be an unconscious witchcraft mediator. For example, if a married woman without babies sees another woman's baby, she will touch him to show that she is not "envying" the mother, and therefore, there is no danger that she will "steal" the baby's soul or make him sick with her envy.